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MARY LOUISA WOOLLEY CLARK

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CONTENTS

Editorials

The Golden Rule— <i>Milton Bennion</i>	149
Planting Time— <i>Milton Bennion</i>	153
Quotations from <i>The World's Great Scriptures</i>	151
Our Cover Picture— <i>Lois Clayton</i>	155
Book Reviews— <i>Milton Bennion</i>	
<i>The World's Great Scriptures</i> , by Lewis Browne	156
<i>Tobaccoism</i> , by John Harvey Kellogg	159
Latter-day Saint Colonization in Mexico— <i>Thomas C. Romney</i>	160
The Book of Mormon—A Guide to Religious Living — <i>Lowell L. Bennion</i>	165
Latter-day Saint Settlement in Canada— <i>C. Frank Steele</i>	170
My Journal— <i>George A. Smith</i>	173
Two- and one-half-minute Talk— <i>Elbert D. Thomas</i>	177
Make Your Teaching Live— <i>Ezra J. Poulsen</i>	178
New Members of General Board Music Committee	180
"April Brings Us Witness," poem— <i>Merling D. Clyde</i>	169
References for June Lessons	188
Superintendents	182
Ward Faculty—	
Librarians	184
Teacher Improvement	186
Sacramental Music and Gem	185
Junior Sunday School	194
Humor, Wit and Wisdom	200

CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOL

Happy Birthday, President Smith—with article by Preston Nibley. Ong Loo's Chance—Elizabeth Whitney. Some Wheat for Grandpa—Eleanor Nadeau Fowler. The Mysterious Oatmeal Box—Charlotte Cobbey. Our Young Writers and Artists. Neighborhood, Home, Primary Lessons.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland
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The Golden Rule

MILTON BENNION

THIS rule in slightly varying forms is common to the great world religions, as indicated in the Preface to Louis Browne's book, *The World's Great Scriptures*. This is shown in a quotation that follows in this issue of *The Instructor*. Why then are the peoples of the world so far removed from harmonious social living? Why so much discord, misery and destruction of life and the resources upon which life depends?

Two major causes are ignorance and selfishness. If an enlightened system of education were made universal it is conceivable that ignorance might be overcome in so far as it obstructs harmonious social living. Selfishness, however, is more deeply rooted in human nature. It is not overcome by increase in knowledge merely. It is an aspect of feeling rather than of intellect. Good will or ill will on the part of individuals toward each other is primarily a result of how they feel. The same may be said of the relations of races and nations and of contending groups within a nation.

There are those who contend that human nature can not be changed and that strife and cruelty will never

cease. Changes that have come about among the Polynesian peoples of the Pacific Islands furnish evidence to the contrary. It was this writer's privilege less than three score years ago to converse with men who had been cannibals. Yet they had no disposition to devour their guest. On the contrary, they were very friendly. While these peoples' contacts with the white race led them to acquire some undesirable habits, their association with missionaries of the Christian faith and, in general, fair treatment by white neighbors and the civil government in which they were allowed to participate soon transformed them into a peaceful society far removed from the cannibalism of their ancestors. Religion doubtless had much to do with this transformation, as did also the character of the peoples with whom they frequently came in contact.

Sincerity in faith and consistent practice of religious principles not only brings about changes in the nature of the possessor of such faith, but it helps to stimulate faith and good works in others. On the other hand, hypocrisy is destructive of character and entirely inconsistent with religion. It is a very great liability to the hypocrite himself and also to the community of which he is a member.

The ideal of unselfish service to the community and in so far as feasible to all mankind does not come to the individual all at once, except in rare cases of sudden conversion. This ideal grows through thought of the good of others and frequent expression of this thought in action. This is essential to the practice of the Golden Rule. Certainly the so-called civilized nations have been far from practicing it in their dealings with backward peoples. On the contrary they have generally been very diligent in exploiting them and the resources of the lands they occupy, this for the enrichment of the exploiters.

Religion should lead the heretofore exploiters to teach these peoples, both by precept and example, the real meaning of the teachings of Jesus Christ and other great religious leaders. At least a fair share of the financial returns from development of their resources should be spent in giving suitable education to the natives, and in protecting them from exploitation, both material and spiritual. Following this kind of treatment these now backward races may later rise up and call them blessed.

If the method of exploitation is continued the oppressors may ultimately become the victims of those who have learned from them the arts of exterminating by the most ruthless methods those over whom they acquire power.

The Golden Rule is right for all peoples. It may some day be so recognized by all. Meantime let the mentally and morally strong in every nation in their human relations, as well as by their professions, help the less strong.

*The World's Great Scriptures **

FROM the author's preface we reproduce the following:

"The entire emphasis is on the ethical element in each religion, on the moral laws and social preachments.

"Here is the reason. What we need is a keener awareness of the kinship between all religions, and nowhere is this kinship so marked as on the ethical level. Men may

differ grossly in what and how they worship, but not in why and how they believe they should behave. They may be divided by that which their priests assert to be divine, but not by what their prophets prescribe as humane. See, for example, how common is the Golden Rule. You find it in one form or another in

*By Lewis Browne. The Macmillan Co., 1946. Used with permission.

the scriptures of all the major religions. Witness—

"Brahmanism: 'This is the sum of duty: Do naught unto others which would cause you pain if done to you.' *Mahabharata*, 6, 1517.

"Buddhism: 'Hurt not others in ways that you yourself would find hurtful.' *Udana-Varga* 5, 18

"Confucianism: 'Is there one maxim which ought to be acted upon throughout one's whole life? Surely it is the maxim of loving-kindness: Do not unto others what you would not have them do unto you.' *Analects* 15, 23

"Taoism: 'Regard your neighbor's gain as your own gain, and your neighbor's loss as your own loss.' *T'ai Shang Kan Ying P'ien*.

"Zoroastrianism: 'That nature alone is good which refrains from doing unto another whatsoever is not good for itself.' *Dadistan-i-dinik*, 94, 5

"Judaism: "What is hateful to you, do not to your fellowman. That is the entire Law; all the rest

is commentary.' *Talmud, Shabbat* 31a

"Christianity: 'All things whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets.' *Matthew* 7, 12

"Islam: 'No one of you is a believer until he desires for his brother that which he desires for himself.' *Sunnah*.

There are distinctions of phrasing in those eight quotations, but no difference in meaning. Though diverse, they are not at all divergent, and in this they typify the various ethical systems. Consequently it is only right that those systems receive most attention. 'Charity' is not the whole of any religion; each has also its 'faith' and 'hope.' But 'charity' is the greatest of the three elements because it is the common denominator among all religions. In that sense, if no other, it is truly basic, and properly dominates this collection of the World's Great Scriptures."

"See that ye love one another; cease to be covetous; learn to impart one to another-as the gospel requires." (D. and C. 88:123.)

"Thou shalt live together in love, insomuch that thou shalt weep for the loss of them that die, and more especially for those that have not hope of a glorious resurrection." (D. and C. 42:45.)

Planting Time

EVERY farmer should, of course, have a fruit and vegetable garden. Many persons, however, who follow other vocations would do well to make gardening an avocation. It can be a very interesting one—beneficial to health and stimulating to the moral and religious life.

Scientific studies have in recent years resulted in making available to anyone interested much valuable information concerning what varieties of fruits and vegetables are of most worth, how and when to plant them, and how to care for them.

Many children may become interested in planting and caring for garden plots of their own. They should be encouraged to do so. The fact that many children in the world are starving may become an additional motive for growing wholesome food for home consumption, thus releasing more exportable foods for unfortunate children abroad. To whatever extent the more fortunately situated families produce and consume liberally fresh fruits and vegetables and milk as major items in their diets the better it will be for their health.

Parents and youths may very well secure the necessary publications from county or other regional agents of the Department of Agriculture and Home Economics; study them carefully with a view to successful application of principles and recommendations to their conditions of soil, moisture, and climate, availability of fertilizers, and possibility of combatting diseases and insect pests. This is quite necessary to avoid crop failures and consequent discouragement.

Some children may be happy to learn that scientific health authorities are no longer recommending spinach as a food for children. It has been discovered that this plant contains oxalic acid, not good for the physically immature nor in large quantities for adults. Open leaf lettuce eaten raw is recommended. It is hoped that both children and adults will find it acceptable. We have not learned as yet of any objection to carrots, asparagus, snap beans, peas, cabbage, cauliflower, celery, dandelion greens and turnips; turnip greens are highly recommended. It remains for researchers in methods of food preparation to discover ways of making turnip tops (greens), both raw and cooked, attractive as a food for human consumption. Dandelion leaves, so spontaneous and plentiful in many lawns, are an excellent food and among the earliest of green leaf vegetables. Tomatoes, once pronounced poison, are high in food values. Then there are excellent varieties of early and late potatoes, yellow sweet corn, summer and winter squash and numerous other acceptable vegetables. Consult the government bulletins and reliable seed catalogues.

In the fruit line quick returns may be had from everbearing strawberries and raspberries, and other small fruits. Children may plant fruit trees, then watch and wait while they grow up with them. Here again government agencies and reliable nurserymen will furnish needed information.

"And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you;

"That ye may walk honestly toward them that are without, and that ye may have lack of nothing. (I Thessalonians 4:9-12.)

Our Cover Picture

MARY LOUISA WOOLLEY was born during the trek of Brigham Young's pioneer company to Salt Lake City in 1848. It was on the evening of July 5, soon after the company had stopped for the night at Goose Creek (now Keith County, Nebraska), that she began life, in the rather rough and inhospitable surroundings of a camp on the plains. The next morning mother and newborn babe had to continue the journey without pause for rest, for the company must not be delayed.

To the courageous mother of this baby girl difficulties were nothing new. As the young bride of Edwin D. Woolley, Mary Wickersham had had to take over the responsibility of his home and care of his younger brothers and sisters, left motherless by their mother's death a few years before. While living in Chester County, Pennsylvania, where she was born and raised in Quaker surroundings, she had met Edwin D. Woolley and a mutual liking had developed. They continued their courtship by letter after Mary moved with her family to Ohio. Finally, in March, 1831, Edwin made the journey, on horseback, over the Alleghany Mountains to East Rochester, Ohio, where they were married. Mary returned with him to Pennsylvania, riding in front of him on the horse.

After the death of Edwin's father, they moved back to East Rochester and there heard the gospel. Mary was baptized into the Church on July 1, 1837, some six months before her husband. They moved to Nauvoo in the spring of 1840 to gather with the Saints, and rented a small log house—one room sixteen feet square, with a loft. Edwin had to build on two small additions in order to accommodate his family, for Mary now had two sons and a daughter of her own. Three more children were born to them while they lived in Nauvoo. He owned a small store and later they were able to buy a lot and build a frame house. Only about three years were they to occupy it, for when the mob persecutions became too great they moved to Winter Quarters in the summer of 1846.

Edwin D. had four wagons to make the journey west in 1848. Mary's was a spring wagon which he fitted up as comfortably as possible with a bed and a small rocking chair. He drove it himself. Here the baby girl, Mary Louisa, was born.

They arrived in Salt Lake City in September and Edwin D. proceeded to build an adobe dwelling. Their eighth child was born to them here in 1854. Mary died in 1859 after an illness of two years. Edwin D. lived until 1881. During that time he

—more on page 159

Book Reviews

The World's Great Scriptures by Lewis Browne, The Macmillan Company, 1946, pp. 559, price \$5.00.— This is an anthology of the moral teachings of the great religions of the ancient world—Babylonia, Egypt, India, China, Palestine, Persia, and Arabia. Religions in general have three major aspects, the theological, the ritual, and the moral. Mr. Browne has concentrated on the moral teachings of the scriptures to illustrate their agreement in some of the most fundamental aspects of social living notwithstanding their diversity in the theological doctrines and ritual practices. This is explained in his preface quoted in part on page 151 of this issue of *The Instructor*.

On some very ancient clay tablets of Babylonia is recorded much practical wisdom such as, "Slander not, but speak kindness; Speak not evil, but show good will." Several pages are reproduced from the code of Hammurabi, who called himself the king of righteousness. This code resembles in some respects the laws of Moses and was binding on the Babylonians as were the laws of Moses on the Israelites.

Some of the Egyptian scriptures quoted are as ancient as about 2600 B.C. Following is a sample of the wisdom of the author:

"If thou desirest that thy conduct should be good and preserved

from all evil, keep thyself from every attack of bad humor. It is a fatal malady which leads to discord, and there is no longer any existence for him who gives way to it."

This section includes quotations from the Book of the Dead, well-known Egyptian scripture which well illustrates the close relationship between their theology and their moral precepts.

The ancient Hindu religion passed through a long period of development. One of the more ancient of their scriptures contains the following:

"The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good; he who chooses the pleasant, misses his end . . . the wise prefers the good to the pleasant, but the fool chooses the pleasant through greed and avarice."

"The vile are ever prone to detect the faults of others, though they be small as mustard seeds, and persistently shut their eyes against their own, though they be large as Vilva fruits."

Buddhism rose in the 6th Century B.C. as an offshoot from Hinduism, somewhat as Christianity is historically related to Judaism or the Protestant churches to the Roman Catholic. The moral teachings of the Buddha are generally of a high

order as shown in brief by the following quotation:

"A man is not learned because he talks much; he who is patient, free from hatred and fear, he is called learned. . . . A man is not an elder because his head is gray; . . . He in whom there is truth, virtue, pity, restraint, moderation, he who is free from impurity and is wise, he is called an elder."

Buddhism has suffered the fate of Christianity in that many who now profess the name of Buddha ignore his teachings and may be totally ignorant of them.

Of the great teachers of ancient China, Confucius is the best known and through many centuries has been most influential. In this volume more than eighty pages are devoted to his teachings and those of his followers; chief among them is Mencius. He may be regarded as the "St. Paul" of Confucianism. Confucius was not a theologian, but rather a statesman and moral philosopher. As a statesman he would reduce compulsion and punishments to a minimum, but rather persuade the people to govern themselves in accordance with principles of virtue.

He adds elsewhere, "It is moral cowardice to leave undone what one perceives to be right to do."

The following are very Christian in spirit:

"The great man is he who does not lose his child's-heart. . . .

"He who loves others is constantly loved by them. He who respects

others is constantly respected by them."

Lao-Tze, an older contemporary of Confucius, was the founder of Taoism, a religion that may be classed as a form of mysticism. It is often given to praise of ignorance, yet his writings include some valuable precepts such as the following:

"Who receives unto himself the calumny of the world
Is the preserver of the state.
Who bears himself the sins of the world
Is king of the world."

He asserts that "the way of Heaven is impartial" and that "it sides only with the good man."

Zoroastrianism, the religion of ancient Persia, was founded by Zoroaster, in the Persian scripture called Zarathushtra. He is the "Moses" of the Persians. A notable characteristic of this religion is the conception of two independent powers struggling against each other for supremacy, Ahura Mazda (Ormuzd) the "Lord of Light" and Ahriman, the lord of darkness. Life on earth is a never-ending struggle between these opposites, a struggle in which man may participate. The customs and modes of thought of the Persians of six to ten centuries B.C. were so different from those of the modern Western World that most of these scriptures are of less interest to us than are the teachings of Confucius. Note this, however,

"He that does not restore a loan to the man who lent it steals the thing and robs the man."

The section on Judaism includes some significant teachings of that division of the Talmud called the Gemara. The following precepts have great significance for all time:

"To cheat a Gentile is even worse than cheating a Jew, for besides being a violation of the moral law, it brings Israel's religion into contempt, and desecrates the name of Israel's God." Gentiles might well apply this principle to forestall their wholesale plunder of the Jews; while those who call themselves Latter-day Saints might apply it to their dealings with both Jews and Gentiles. Also this, "The highest wisdom is kindness." Concerning thought for those who come after us attention may well be given to this:

"Dost thou expect to live seventy years and eat the fruit of thy labor?"

"I did not find the world desolate when I entered it," said the old man, 'and as my father planted for me before I was born, so do I plant for those who come after me.'

On toil and economic independence this:

"Greater than the pious man is he who eats that which is the fruit of his toil, for Scripture declares him twice-blessed."

Fifty pages are given to well-selected quotations illustrating the moral teachings of the Old Testament. These are taken from Exodus, Leviticus, Deuteronomy, the proph-

ets and the poetical and didactic books. These quotations often are somewhat different from the King James translation, but generally pleasing in literary form and interesting in content.

Apocryphal quotations are given from the Book of Jesus ben Sirach and from the Testament of the Twelve Patriarchs. Fifty-one pages are taken from King James translation of the New Testament. The passages are selected from the Four Gospels, the Book of Acts, the Epistles of Paul and the Epistle of James.

On Mohammedanism forty pages are given to quotations from the Koran, with explanations, the first Surah being the most notable. To Mohammedans it is what the Lord's Prayer is to Christians. It begins, as do other revelations of the prophet, with the introductory title:

"In the Name of the Most Merciful God."

Then follows the text,

"Praise be to God, the Lord of all creatures, the most merciful, the king of the day of judgment. Thee do we worship, and of thee do we beg assistance. Direct us in the right way, in the way of those to whom thou hast been gracious, not of those against whom thou are incensed, nor of those who go astray." The following admonition to believers is appropriate for all men, "O true believers, carefully avoid entertaining a suspicion of another: for some suspicions are a crime. Inquire not

too curiously into other men's failings: neither let the one of you speak ill of another in his absence."

It is needless to say that this book

is an excellent source of significant first hand information concerning the great religions of mankind.

—M.B.

Tobaccoism, revised edition, by John Harvey Kellogg. The Good Health Publishing Co., 1946, pp. 109. Price, single copy, \$1.00.— This volume begins with a very brief history of the tobacco habit, followed by an exposition of the composition of tobacco smoke and its effects upon the physiological functions of the body in general. Tobacco smoking as one cause of specific diseases to which mankind is subject is related on authority of eminent physicians, both American and European. This evidence indicates that tobacco may be more detrimental to physical health than is alcohol, except when the use of alcohol leads to alcoholism.

It is explained why the use of tobacco is especially detrimental to immature persons—a very good reason why it is generally prohibited to minors.

Concerning the rapid increase of the tobacco habit among women the author cites some outstanding authorities who regard this as a menace to the future welfare of the race.

The attitude of the great athletic coaches toward the tobacco habit is offered as further evidence against this now all-too-prevalent habit among college students.

To all of these testimonials is added those of some prominent business men, politicians, preachers and others, some of whom, however, are themselves users of tobacco.

It should be noted that there are reasons for abstaining from consumption of alcoholic beverages that are much more important than are its physiological effects merely.

—M.B.

OUR COVER PICTURE

(Continued from page 155)

served in many different ways—in both Church and territorial affairs. For 28 years he was bishop of the 13th Ward in Salt Lake City.

Mary Louisa Woolley grew to womanhood, was married to Joshua

Reuben Clark, and had a fine family of seven sons and three daughters. The eldest of these children is now a member of the First Presidency, President J. Reuben Clark, Jr.

—L.C.

Latter-day Saint Colonization in Mexico

THOMAS C. ROMNEY

IV. COLONIA DUBLAN

COLONIA DUBLAN, the largest of the colonies, had its beginnings in the latter part of 1888. It was then that George M. Brown of Provo, Utah, negotiated with a German-Mexican by the name of Luis Huller for a 73,000 acre tract of land in the Casas Grandes Valley six miles down the river from Casas Grandes. The purchase was made with the understanding that Mr. Brown would induce five hundred colonists of good repute to settle on the land. His part of the contract was fulfilled but later on the settlers were disappointed to learn that titles could not be furnished them due to the insolvency of Mr. Huller. However, the money paid on the land was refunded to the purchasers. Nothing was left for them but to rent from the native population or make individual purchases of Mexican lands. The planting season was on and if they were to realize a harvest no time must be lost. Those who were financially able made purchases, while others had to content themselves with temporary leases. Prices ranged from fifty to one hundred dollars per acre, including the water right,

these prices to be met in terms of Mexican currency.

Referring to the fertility of the soil an informed writer said: "We have seen many fields of corn where the stocks would average, the whole field through, twelve feet in height and a person on foot could reach but few of the ears without bending down the stocks." The Huller tract lay east of these lands individually purchased and later it fell into the hands of the Mormons. The water for this land was taken from the Casas Grandes River and conveyed by a large canal into a couple of reservoirs likely used by ancient peoples for irrigation purposes.

Colonia Dublan is located about 150 miles south from Deming, New Mexico, and at the time of its founding, the nearest railroad point was Gallego, on the Mexican Central Railroad, 110 miles distant. To make the trip there and return by team required eight days of tedious travel and since a large percentage of the merchandise consumed must be imported from the United States, the task of supplying the demands of the colonists was no easy one.

But a place so ideally situated

LATTER-DAY SAINT COLONIZATION IN MEXICO

was not long to remain in isolation. In 1897, a railroad was built from Ciudad Juarez, adjacent to El Paso, Texas, to San Diego, a ranch a few miles beyond Colonia Dublan. This railroad was a great boon to Dublan as well as several others of the colonies; some goods could be imported with speed from the United States and greater facilities for the marketing of dairy and agricultural products from the colonies were made accessible.

The growth of Dublan was healthy and at the time of the exodus its population numbered twelve hundred. Its size, however, gives but slight hint of its material prosperity as expressed in its beautiful brick homes and pleasant surroundings. While farming was the principal occupation of the people several industries sprang up, chief of which was a large cooperative department store under the management of Henry E. Bowman and known as the "Union Mercantile."

In the early days of the colonies, it was difficult to procure white flour because of excessive duties, but finally a flour mill was installed by W. R. Stowell of Colonia Juarez and a short time thereafter Joseph Jackson, a citizen of Colonia Dublan, built a grist mill, conceded to be the finest institution of its kind in the state of Chihuahua. Other sources of considerable gain to the people of Dublan were their dairy products. These could be produced in large quantities owing to the splendid grazing facilities and to the adaptability of both soil and

climate for the production of alfalfa and other kinds of feed.

But the material interests of the people did not take precedent over the cultural and spiritual things. Before an ecclesiastical organization had been effected, the group would meet together and praise the Lord in testimony and in song. It was on April 14, 1889, that it was made a branch of the Church and was attached to the Juarez Ward. Soon thereafter it was given the status of a ward and was presided over by Winslow Farr as bishop with Frederick G. Williams and Phillip H. Hunt as counselors.

The educational and recreational needs of the community were likewise well provided for. Competent teachers were employed, whose training had been received in some of the best schools of the United States.

Things were looking rosy for the colony and the people were planning for a greater city, when the Revolution raised its head and, like a fiery serpent, drove them from their homes. When relative peace was established several hundred of the exiled Saints returned to the colonies in Mexico, and Colonia Dublan still retained its distinction of being the most populous of them all.

The Mountain Colonies

The mountain colonies consisted of Cave Valley, Garcia, Pacheco and Chuichupa. These settlements were perched high in the Sierra Madres with elevations ranging from six

to eight thousand feet and in the midst of forests of pine and oak from which the inhabitants wrested much of their living.

Cave Valley

This name was appropriately given to the settlement due to its proximity to a series of caves that had been the abode of a prehistoric people. The caves were walled up at the mouth, having openings through which to enter and exit and in addition there were a few port holes. The caves were apportioned off into rooms, the number being largely determined by the size of the cave. The outstanding one is the "Olla Cave," situated halfway up a cliff, the entrance to it being about 200 feet above the bed of the stream below. The cave contains a number of dwellings, some of them two stories high. One of the buildings was evidently used for public worship and immediately in front of it stood what appears to have been an altar. An Olla—a great earthen vessel—with a circumference of 35 feet and reaching from the floor to the ceiling was likely used for storing grain, though some have conjectured that it was used for the storing of water in times of siege.

Cave Valley was located in a tract of territory purchased by Moses Thatcher, who felt that it would be a splendid range for cattle and would produce large revenues from its timber. The town was begun in 1887, and was built on a small stream which empties into the Piedras Verdes River. The tributary

furnished water for culinary purposes and for the gardens while the water from the Piedras Verdes was used for irrigation purposes. In 1887 Apostle Erastus Snow visited the infant colony and organized it into a branch of the Juarez Ward and appointed Price Nelson Jr. to be the presiding elder.

Industrially there was but little development in the colony due to its limited population. However, a sawmill was set up in 1889, but a few years later it was moved to Pacheco. A small grist mill was later installed but it was in operation only a short time. By 1894 there were only ten families left of a total population of eighty-one.

An interesting feature of Cave Valley history was the attempt made to live the "United Order." Several of the families had come from Orderville, Utah, where community ownership of property had been lived over a period of several years with such satisfactory results that they were happy to try it again. The entire community, since it was small, ate together like a big family and the male members united as a brotherhood in the operation of the farm lands, in looking after the cattle, and in all other vocational enterprises belonging to the village.

Colonia Pacheco

Colonia Pacheco, named in honor of a famous Mexican general, was located on a piece of property purchased by the Church of Jesus Christ of Latter-day Saints. The first settlers came in 1887, the van-

LATTER-DAY SAINT COLONIZATION IN MEXICO

guard being the "preaching parson," George C. Williams, who came on horseback, accompanied by his son-in-law, Peter Dillman, driving a wagon. A week later several other families entered the valley, to be followed by others until there was a thriving community which persisted until the time of the exodus from Mexico. In 1891 Pacheco was organized into a ward by Apostle Moses Thatcher, and Jesse N. Smith Jr. was appointed bishop with James Sellers and Christopher B. Heaton as his counselors. In 1908 a new meetinghouse was built to take the place of the old one constructed in 1890.

A correspondent of the Deseret News in October, 1897, reported the material prosperity of the colony as follows: "In Pacheco apple trees for the time are coming into bearing. Strawberries and blackberries produce wonderfully in quantity and quality." He stated that the largest cabbages he had ever seen were growing in that vicinity and that "sorghum cane, vegetables, corn and oats do well in the valley."

Garcia or Round Valley

The founders of Garcia were Alonzo Farnsworth and family, who arrived in Round Valley on March 1, 1894. This valley, where the first colonists arrived, was a veritable paradise of waving grass and lovely flowers. It contained about 1300 acres of the choicest land imaginable, but its altitude of more than

seven thousand feet brought early and late frosts which frequently proved disastrous to the crops.

In December, 1895, Elder Francis M. Lyman of the Council of Twelve with the assistance of President Anthony W. Ivins organized a branch of the Church here with John T. Whetten as presiding elder and Alonzo L. Farnsworth and Brigham H. Bingham as counselors. On March 9, 1898 Apostles John Henry Smith and John W. Taylor visited Garcia and organized it into a ward and appointed John T. Whetten bishop and Vance Shaffer and James A. MacDonald as his counselors.

The principal occupations of the people were farming and stock raising, lumber and shingle business. To market their produce it must be freighted by wagon a distance of thirty or forty miles, much of the way over a rough mountain road, and over the same route the colonists must bring from outside markets their flour and other forms of merchandise. The women shared with the men many of the hardships of the mountain life, in most instances with a patience and fortitude seldom witnessed in men.

The colony was never very prosperous and its inhabitants were few but they were very faithful in attending to their duties in the Church. The difficulties encountered in making a living, however, discouraged most of the people and practically all of them had left the colony before the exodus from Mexico occurred.

Colonia Chuichupa

The name Chuichupa in the Indian tongue means, "The Place of the Mist." The title is not inappropriately applied to this rather diminutive colony situated on the great backbone of the Sierra Madre Range, which divides the waters that flow into the Pacific from the streams that find their way into the Gulf of Mexico far to the east. Eight thousand feet above the sea level, she nestles among the forests grown hoary with age and receives to her bosom the crystal streams as they pass from the haunts above on their way to the ocean. The streams teem with mountain trout and the forests are alive with wild game of all varieties to tempt the hunter from nearly every land. Here feeds the deer while the turkey cock gobbles and struts about. Not far away are the bear and the cougar seeking their prey, while myriads of birds with their variegated plumages flit from bough to bough.

Chuichupa lies near the western border of Chihuahua, eighty-five miles southwest of Casas Grandes. It is typically a dairy country, though oats, potatoes and many other varieties of vegetables are profitably raised and that, too, without irrigation chiefly.

The founding of this colony occurred in April, 1894, when Benjamin Johnson, Edwin H. Austin, James H. Carlson and son, Ben L. Johnson and Wallace E. Staley of Colonia Dublan pitched camp there in search of a new home. A few

days later they were joined by Sixtus Johnson, David E. Johnson and John McNeil.

The name first applied to the colony was Mariano but soon it was changed to Chuichupa by which it is known at the present time. As in the case of the Garcia tract, the Chuichupa purchase was made from Mr. Garcia of Mexico City. And as the titles to the Garcia lands were transferred to the Mexican Colonization and Agricultural Company through the instrumentality of President Ivins in order to save the property to the colonists who had fallen behind in their payments, so was the Chuichupa land area saved by the same means. The acreage under this purchase totaled 6,250 and cost the settlers forty cents per acre in gold.

The ecclesiastical organizations of Chuichupa evolved in the same order as others of the Mormon colonies—from the simple to the complex. Sixtus Johnson presided over the group from the time of his arrival in the spring of 1894 until June 9, 1895, when he was succeeded by Benjamin Johnson who bore the title of presiding elder. A ward organization was effected under the direction of Apostle Abraham O. Woodruff and members of the Juarez Stake Presidency, Anthony W. Ivins and Helaman Pratt. George M. Haws was honored with the position of bishop while his counselors were Benjamin Johnson and Samuel J. Brown.

The Book of Mormon — A Guide to Religious Living

LOWELL L. BENNION

IV.

"... One being is as precious in his sight as another." (Jacob 2:21.)

IN Nephi's farewell words to his people, he writes, ". . . hearken unto these words and believe in Christ; and if ye believe not in these words believe in Christ. And if ye shall believe in Christ ye will believe in these words, for they are the words of Christ, and he hath given them unto me; and they teach all men that they should do good." (II Nephi 33:10, note entire chapter.)

Read the Book of Mormon to find out how to think of fellowmen—your children, wife, neighbor, enemy, Jew and Gentile—and you will find it filled with the Spirit of Christ. Its teaching will remind you of the parable of the Good Samaritan or again of Paul's great sermon on Mars Hill (Acts 17) or of his eulogy on faith, hope and charity (I Cor. 13).

Book of Mormon writers can call a spade a spade. Like the Savior they are direct in their instruction; they condemn men in their sins and shallow living. Like Him too, their hearts are full of love and compassion for all men.

Running through the book, like a theme in a symphony, is the doctrine of the brotherhood of man phrased in original and varied expression. "The Lord esteemeth all flesh as one" and "one man shall not think himself above another," are typical Book of Mormon counterparts of the Golden Rule and the Second Great Commandment. Let us consider the Book of Mormon concept of the brotherhood of man—its foundation and also its practical application.

"All are alike unto God"

The Book of Mormon makes it clear that our Father in Heaven is just and impartial. His goodness and love are extended to all men. He plays no favorites; He has no prejudices. All men are His children and the one is as precious in His sight as another.

Nowhere in any scripture, we believe, is this truth told so forcefully and with such strong feeling as it is by Nephi. (Read II Nephi 26:23-33 from which we quote a few lines.)

"For behold, my beloved brethren, I say unto you that the Lord God worketh not in darkness.

"He doeth not anything save it be for the benefit of the world; for he loveth the world, even that he layeth down his own life that he may draw all men unto him. Wherefore, he commandeth none that they shall not partake of his salvation. . . .

"Hath he commanded any that they should not partake of his salvation? Behold I say unto you, Nay; but he hath given it free for all men; and he hath commanded his people that they should persuade all men to repentance.

"Behold, hath the Lord commanded any that they should not partake of his goodness? Behold I say unto you, Nay; but all men are privileged the one like unto the other, and none are forbidden. . . .

". . . for he doeth that which is good among the children of men; and he doeth nothing save it be plain unto the children of men; and he inviteth them all to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, male and female; and he remembereth the heathen; and all are alike unto God, both Jew and Gentile." (II Nephi 26:23, 24, 27, 28, 33.)

Earthly parents are capable of loving all their children regardless of their capacities, temperaments, or even behavior. How much more does God, being the Father of all men, love all men? "He inviteth them all to come unto him and partake of his goodness."

Among men we say, 'this is my country, my race, my family.' As one reads the Nephite record these divisions among men with their accompanying hates, prejudices, and fears melt away. We become one human, divine family with a loving, gracious, impartial Father extending His love, goodness, and truth to all men.

There are many differences among men—differences of capacity and opportunity to understand and receive the goodness and salvation of God. An explanation of these differences is not to be sought in the partiality of our Father, but rather in the lives of men. The Lord does not deny men His blessings, but men often deny themselves and each other the goodness of God.

Nephi also wrote, "*Behold, the Lord esteemeth all flesh in one; he that is righteous is favored of God.*" (I Nephi 17:35.) The righteous are favored because they have learned the great principles and values of life and live in harmony with them.

Man too should strive to think of men with the same impartial love and regard as our Eternal Father does. The dominant note in Book of Mormon references to love of men is this idea of equality. Again and again we are told not to think ourselves better than someone else but to "think of your brethren like unto yourselves."

Pride

A great sin in ancient America was pride. Pride came with riches and the love of wealth. Abundance of material goods became a meas-

uring stick for man's intrinsic worth. Men felt themselves better than those of less means. Jacob condemns the transfer of this sense of worth from the whole man to his possessions: ". . . because some of you have obtained more abundantly than your brethren ye are lifted up in the pride of your hearts, and wear stiff necks and high heads because of the costliness of your apparel, and persecute your brethren because ye suppose that ye are better than they. . . . O that he would rid you of this iniquity and abomination. . . . Think of your brethren like unto yourselves, and be familiar with all and free with your substance, that they may be rich like unto you." (See Jacob 2: 12-21.)

Alma in mellow but forceful language also strikes at pride, "And now my beloved brethren, . . . can ye be puffed up in the pride of your hearts; yea, will ye still persist in the wearing of costly apparel and setting your hearts on the vain things of the world, upon your riches? Yea, will ye persist in supposing that ye are better one than another . . . ? (Alma 5:53, 54.)

Moroni, the last survivor among the Nephites, witnessing their destruction, lays it to pride and its accompanying evils. Every one had become polluted because of the pride of their hearts unto envyings, and strifes, and malice, and persecution, and all manner of iniquities. "For behold," he writes, "ye do love money, and your substance, and your fine apparel, and the adorning

of your churches, more than ye love the poor and the needy, the sick and the afflicted. . . . why do ye adorn yourselves with that which bath no life, and yet suffer the hungry, and the needy, and the naked, and the sick and the afflicted to pass by you, and notice them not?" (See Mormon 8:36-39.)

The Book of Mormon does not condemn riches. It even encourages us to seek them "for the intent to do good." The love of money, however, is the root of much evil. It divides men through pride, envy and strife, and this on every social level—in the family, a community, a nation and among nations. Peace cannot be in the heart of man, in a family, in a community, in a church, in a nation, or in a world wherein love of riches exceeds love of men. Such is the Nephite teaching on the evils of the pursuit of wealth.

Equality among men

Under the inspiration and impetus of the Savior's visit and teaching, the Nephites and Lamanites were able to live under some kind of system in which "they had all things in common among them, every man dealing justly, one with another." (III Nephi 26:19.)

This condition was achieved not through dictatorship nor other political formulae and panaceae but "because of the love of God which did dwell in the hearts of the people."

"And there were no envyings, nor strifes, nor tumults, nor whore-

doms, nor lyings, nor murders, nor any manner of lasciviousness; and surely there could not be a happier people among all the people who had been created by the hand of God.

"There were no robbers, nor murderers, neither were there Lamanites, nor any manner of —ites; but they were in one, the children of Christ, and heirs to the kingdom of God." (IV Nephi 16, 17.)

This spirit of equality, which reached its highest state following Christ's appearance, was the teaching and practise of all the great prophets and leaders of the Nephites. Nowhere, known to us, have so many political leaders lived and taught such a Christian ideal of leadership as in the Book of Mormon.

King Benjamin's purpose in rule was not wealth nor power but to serve God and fellowmen. To this end, he said, "I have labored with my own hands that I might serve you, and that ye should not be laden with taxes, and there should nothing come upon you which was grievous to be borne . . ." (See Mosiah 2:12-19.)

Mosiah, his successor, did also "till the earth, that thereby he might not become burdensome to his people." What a contrast to David and Solomon in Israel and to many kings and politicians down to our time!

When Alma was asked to be king by his grateful followers and converts, he replied, "Ye shall not esteem one flesh above another, or one

man shall not think himself above another; therefore I say unto you it is not expedient that ye should have a king." (Mosiah 23:7.)

Mosiah, chapter 29, the famous chapter on government by law referred to in the February *Instructor*, has as its underlying philosophy a belief in the brotherhood of man and equality among men—goals quite impossible to attain under a king or dictatorship.

Charity

The brotherhood of man is expressed in charity. Charity means love in King James English. The Book of Mormon asks us to give to the poor, the sick, and the needy. This is not to be done blindly nor rashly but, "see that all these things are done in wisdom and order, for it is not requisite that a man should run faster than he has strength." Men are also advised to administer to the relief of the needy, both spiritually and temporally. (See Mosiah 4:16-27.)

Love of men is not to be confined to providing things for the body. It is to create in us humility and mercy towards others. Alma tells Shiblon, his son, how to pray, "Do not say: O God, I thank thee that we are better than our brethren; but rather say: O Lord, forgive my unworthiness, and remember my brethren in mercy—yea, acknowledge your unworthiness before God at all times." (Alma 38: 14.)

The Nephites are dead and gone, but their sins remain with us. We

too are lovers of material goods. We too feel pride and look down on those with less. We too think ourselves better than the other children of God. We forget the intrinsic worth and equality of every child of God.

Their words also remain with us. And as we read them our hearts are humbled, our pride is lessened, our gratitude increased. Our compassion and love reach out to all men. We would help all men partake of God's goodness and salva-

tion. We are better able to distinguish between what a man is and what he has and does. We remember his intrinsic worth. We remember too our own worth, neither making it more nor less than the worth of the Creator's other children.

The Book of Mormon is indeed a witness of Christ through its teaching on the brotherhood of man.

Readings: II Nephi 26; Mosiah 2-4; Alma 5:28 ff.; Mormon 8.

April Brings Us Witness



When April brings us heralding of spring,
When raindrops gently kiss the chaliced cup
Of daffodils, my heart soars up and up
In thankfulness for earth's bright blossoming.

For then the winter's dull monotony must break
(Through grief comes light of love). There rings
A truer message when fair April brings
Us witness of our immortality.

—Merling D. Clyde

Latter-day Saint Settlement in Canada

C. FRANK STEELE

IV. THE BEGINNINGS OF CARDSTON

IT was in June, 1887, that the first Sunday School at Cardston was organized but it was not until October 7, 1888, that a complete Church organization was effected. Then a ward of the Church was set up with John A. Woolf as bishop. It was named "Card Ward." At this conference Elders Francis M. Lyman and John W. Taylor, of the Council of the Twelve Apostles, were present from Salt Lake City. A meetinghouse 20x20 feet had been built and the townsite was laid out by John A. Woolf, J. A. Hammer, Bishop Farrell and E. R. Miles, an improvised compass, devised by one of the carpenters, being used for the purpose. The committee worked under the direction of President Card, who drew the first plan for the town, making sixteen blocks to a quarter section of land, the blocks being thirty-four rods square, with streets ninety-nine feet wide laid out at right angles.

Good crops were raised the first season to help sustain the new colony through the approaching winter. Vegetable gardens were productive, there was a satisfactory potato crop and President Card raised a hundred bushels of oats on one-and

one-half acres of the newly broken prairie land—and this without irrigation.

The other members of the colony raised some crops and as there was little money among the people they had to depend for their livelihood on the soil. In those early days folk lived largely "on the land." The Lord was with his people in their new home and in a quite remarkable way they were enabled to secure some needed money.

When the Latter-day Saints first came into the country, it is said, the riders of the Cochrane Ranch, the largest cattle company in the South Alberta country at the time, spotted the Mormons breaking the land and going ahead establishing a community on Lee's Creek. They reported back to William "Billy" Cochrane, son of Senator Cochrane, founder of the ranch, that "the Mormons down there on Lee's Creek are tearing up the country as if they owned it." "Billy" Cochrane, manager of the big outfit, replied dryly:

"Don't worry about the Mormons, boys, they'll winter kill anyway."

LATTER-DAY SAINT SETTLEMENT IN CANADA

The Mormons didn't winter kill. On the contrary, they made friends of the Cochrane interests and during the first fall the men of the colony turned out almost en masse to put up fifty-five tons of hay for the Cochrane Ranch at \$6.50 a ton. They also did considerable fencing and other work on the ranch and years later the Mormon church bought out the Cochrane Ranch interests and colonized it with Latter-day Saint families. Recently the present writer met one of the few remaining members of Senator Cochrane's family, now a resident of Montreal. The story about "Billy" Cochrane's dire prediction about the Mormons brought from him this remark: "That's what Billy would say, but I want you to know he always had a high regard for your people."

As the colony secured needed cash to tide them over the winter months, so the way was opened for them to secure fuel. Wood was obtained along the valley of Lee's creek and in addition a vein of good coal was discovered four miles up the creek from the settlement.

It must be remembered that most of the adult members of the Cardston colony were experienced in Church work. President Card, spiritual and temporal head of the colony, was president of the Cache Stake; Robert Daines had been bishop of the Hyde Park Ward and John A. Woolf had been his counselor; while George L. Farrell was bishop of the Smithfield Ward. All these leaders and others crowded

into J. A. Hammer's tent for the first sacrament service on Sunday, June 5. A large packing case served as pulpit and another one for a sacrament table. Chairs, spring seats from wagons, nail kegs and bags of oats were the "pews." It was all very rough but the spirit of the Lord was present to bless and comfort His Saints in their new home in the north.

The Sunday following, June 12, service was held under a bowery which the men had erected for Church meetings and other gatherings. It was under this bowery on June 12, 1887, that the first prophecy regarding a temple in Canada was made, this by Johnathan E. Layne, one of the faithful brethren of the colony.

To the north of the new settlement lay the Blood Indian reservation. President Card had passed through some of the Indian trouble in Utah and so was familiar with the problems that might arise from that quarter. He had made sure about the boundaries of the Indian lands and was prepared when the noted chief Red Crow, his interpreter, Joe Healy, and a band of some twenty-five braves, all in war paint and feathers, appeared in the colony. Red Crow was met by President Card and other Mormon leaders and a frank discussion took place. The chief insisted the settlers had encroached on Indian lands; President Card was equally firm that this was not the case. In the end it was agreed to refer the matter to the government of the "Great White

Mother" Queen Victoria, beloved of the Indians. In due time the issue was settled to the satisfaction of all concerned and at an historic council the pipe of peace was passed to the Blood chiefs and a pledge of peace made by President Card and Red Crow which has endured to this day.

This friendship between the Mormon settlers and the Canadian descendants of Father Lehi has been evidenced by the co-operation seen at celebrations in Cardston, not excepting the first observance of Dominion Day on July 1, 1887. A patriotic celebration was held at an improvised bowery fitted with rustic seats for the 40 odd members of the colony and their 16 neighbors invited to join them. "Aunt Zina" had drilled various groups for the program on the gala day; there were foot races, and ice cream frozen in closely covered pails embedded in snow brought from the coulees. Some of the children brought bunches of prairie flowers, the delicate wild roses being a ceaseless delight to the ladies because of their fragrance.

And so the summer waned and with the fall some of the first homes in Cardston were ready for occupancy. The pioneer houses were much alike, built of logs to the square, the walls being chinked with split timber and plastered inside and out. Rough lumber was used for flooring. Doors, windows and tar paper were hauled from Lethbridge. Thrifty housewives soon had curtains on the windows

and in no time the kitchens smelled of Johnny cake, graham gems and buttermilk biscuits. Here at last the immigrants found some of the real comforts of home and a new pride and happiness came into the little family circles along the yellowing course of Lee's creek.

Meanwhile, industries sprang up in and near the new settlement. These were enterprises essential in the early days—a co-operative community store started in 1888, a cheese factory in 1890 and a saw and shingle mill and French-Burr grist mill in 1891. In 1892 a new store building and a new meeting house were built and that same year a post office was established. Two years later a telephone line was built which connected Cardston with the growing city of Lethbridge some 60 miles to the northeast. Cardston's first civic government was headed by a village overseer, J. A. Hammer. Then in June, 1901, it was incorporated as a town by special charter from the North West Territories which had its capital at Regina. Charles Ora Card was the first mayor and the first meeting of the town council was held July 25, 1901.

If there ever was any suspicion or hostility to Mormon immigration by Canadian officials, it was soon dispelled. For a year after the founding of the settlement President Card with Elders Francis M. Lyman and John W. Taylor of Salt Lake City, journeyed to Ottawa to lay before the federal authorities

—more on page 181

My Journal

GEORGE A. SMITH

ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1840

SATURDAY, March 6. Rode to Burslem. Elder Kimball left for Manchester. I wrote letters to Lorenzo Snow, John Smith and Bathsheba W. Bigler. Attended the council and gave some advice and instructions to the brethren.

Friday, March 12. Very pleasant day. Wrote letters to William Noon, H. Glover, Parley P. Pratt, Brigham Young and Willard Richards and Wilford Woodruff. My cold makes me feel very unpleasant. At Brother James Galley's, Macclesfield, a large town in Cheshire; the inhabitants are silk manufacturers, there being only four cotton factories in the place. Many of the factories are very large and carry on a trade with America and other

countries, silk being the principal article manufactured. The common class of people are very poor and scarcely get sufficient to support them for their work; others have no other resources than begging from door to door. Trade was never known to be so dull before. One of the brethren told me that for three months past he had not earned over five shillings a week, on account of no work. This place has four large churches dedicated to English clergymen: many large chapels and a number of large shoal houses. A large town hall adorns the public square: number of inhabitants 50,000; eleven chapels; one Catholic church, four meeting houses or places of worship; 17

school houses, some of them very large and elegant. One contains over 2,000 scholars. Notwithstanding the number of school houses many of the children are quite ignorant of the common branches of study.

Saturday, March 13. Wrote letters to George W. Gee and John Taylor. The day is most beautiful, the wind blowing like spring. The streets are occupied by a company of beggars, who make known to the people their wants by giving a stump speech, while the others are calling from door to door for something to eat.

Minutes of Conference

The second annual conference of the Church of Jesus Christ of Latter-day Saints assembled in their meeting room on the 5th of March, 1841.

Present: George A. Smith of the Traveling High Council; Alfred Cordon, traveling High Priest, Elder Galley, three Priests, five Teachers and 2 Deacons.

Meeting called to order by Elder James Galley, who proposed Elder Alfred Cordon to preside over the conference. He opened the meeting by prayer, and then proceeded to draw fellowship from two members. He represented that Branch as consisting of one Elder, 6 Priests, 5 Teachers, 3 Deacons and 91 members. The nominations were Brothers John Horrocks, David Henshale, William Boyle, W. Butterworth, Priests; Peter Johnson, James Bramwell, Abel Taylor and James Start,

Teachers; Joseph Taylor, Deacon.

After the ordinations, Elder George A. Smith delivered an appropriate address to those brethren who had been ordained.

The meeting was dismissed by Alfred Cordon, who returned thanks.

All the above resolutions were carried unanimously.

Elder Alfred Cordon delivered some suitable remarks on the subject of ordination.

(Signed) W. Boyle,
Clerk.'

The number of Saints represented in the March conference in Gloucestershire, Worcestershire, Monmouthshire and Herefordshire, were one thousand five hundred and thirty-nine members, 36 Elders, 103 Priests, 38 Teachers and 9 Deacons.

A conference of the Church of Jesus Christ of Latter-day Saints was held in the Leek meeting room.

Present: Elder George A. Smith of the Traveling Council; 2 Elders, 6 Priests, 2 Teachers and 2 Deacons.

Elder Alfred Cordon was called to the chair and John Hunt was chosen clerk.

Meeting opened by prayer by the chaplain. The conference then proceeded and drew fellowship from Mark Washington and wife.

John Hunt, President of the Branch at Leek represented that Branch as consisting of 63 members, 1 Elder, 6 Priests, 2 Teachers and 2 Deacons.

Elder Smith then arose and made some remarks upon ordinations and moved that Stephen Nixon receive

the office of Elder. Seconded by Brother Richard Rushton Sen.; with one exception, it was carried. The objection was made by Brother Jackson who was called upon to state his objections. He arose and said there was partial dealings, for he was the oldest Priest and had a right to the office; he knew it by the spirit of God, and that Elder George A. Smith had not been to see him at his house, and that it had been given in tongues that George Nixon be ordained an Elder; and he very covetly observed that tongues did not govern the Church, and that Elder Rushton had offended him very much by asking him for the rent of the 'Room' which he promised to pay.

Elder George A. Smith then arose and spoke at considerable length upon the conduct of Brother Jackson in accusing Brother Rushton in that manner, and that instead of attending to the words of the Saviour as is laid down in the eighteenth chapter of Matthew 'that if his brother had offended him he was to go and tell him his fault, between his brother and him alone.' But he had broken it by bringing it before the Church and before the world in an unrighteous, unchristian and ungodly manner.

After considerable investigation, Elder Smith moved that Brother Jackson be suspended until he made public acknowledgment of his error. Seconded by Brother G. Clowes and unanimously carried.

It was moved, seconded and carried that T. Hudson, T. Gibbs and

T. Knight be ordained Priests; also that G. Clowes, F. Rushton and C. Rushton be ordained Teachers.

Notice was given that the ordinations would be attended to next evening.

Moved and carried that Elder Knight act as Presiding Elder over the Leek Branch of the Church.

(Signed) John Hunt,

Clerk.

Friday, March 19. Meeting assembled according to notice previously given and proceeded to ordain those that were set apart last evening. Brother G. Clowes arose and made an objection to Brother Nixon being ordained, which was that Elder George A. Smith had been dealing partially, 'for,' said he, 'Brother Nixon has taken you to his house, fed and treated you like a gentleman and therefore,' said he, 'that is the reason you have called him to be an Elder and his calling was not by the spirit of God.'

After making some observations on the subject, Elder Alfred Cordon moved, and it was carried unanimously, that Brother G. Clowes be suspended for publicly and falsely accusing Elder George A. Smith, until he made public acknowledgment. After which, Brother Clowes attempted several times to throw the house into confusion but did not succeed.

Elders George A. Smith and Alfred Cordon proceeded to ordain three Priests and two Teachers.

Elder Nixon preferred delaying his ordination until Sabbath.

Elder George A. Smith delivered a suitable address to the Officers and members.

Meeting closed by singing.
Prayer by President Cordon.

(Signed) John Hunt,

Clerk.'

Sunday, March 21. Preached to the Saints. Brother G. Clowes made a confession of his conduct to the Saints. He said he had done wrong and I had done right, and he had accused me falsely.

I preached in the evening. A collection was taken, amounting to ten shillings. I wrote a letter to Brother Lorenzo Snow. Ordained Brother Nixon an Elder and confirmed one person. Brother Nixon preached in the afternoon.

Monday, March 22. Took leave of the Saints at Leek, leaving most of them in tears. Walked to Lane End, Elder Nixon accompanying me. We found the brethren all well.

Saturday, March 27. Attended a council of the officers at Hanley Meeting Room. They raised a subscription of four pounds towards taking me home. Elder Woodruff gave much instruction to the Elders.

Sunday, March 28. The conference met at the Assembly rooms, at half past ten and transacted some very important business.

Monday, March 29. Spent the day in packing up my things and taking leave of the Saints. I attend-

ed council in the evening. Elder Woodruff and myself gave much instruction to the Elders.

Tuesday, March 30. Elder Wilford Woodruff and myself left for Manchester, traveling in the coach, and landed at Brother Pratt's at 10 o'clock. Received No. 7 of the 'Times and Seasons' and a letter from Don C. Smith.

Wednesday, March 31. Spent the day at Elder Pratt's.

Thursday, April 1. Elders Brigham Young, Heber C. Kimball, Orson Hyde and Willard Richards came and we spent the day together.

Friday, April 2. Elders Orson Pratt, John Taylor, Wilford Woodruff, Parley P. Pratt and myself, with the Elders that were here yesterday, spent the day in council. Much business was transacted. . . .

Saturday, April 3. Met again and proceeded with the business. Adjourned for dinner, after which we met again with the Saints. We all bore testimony to the work of God. The hall was filled with people.

Sunday, April 4. The quorum met again and proceeded with the conference business. Elders Heddock, Wright, Curtis, Lorenzo Snow, and L. Rich came to the council.

Monday, April 5. Spent the day in council and transacting important business.

"Wherefore I take you to record this day, that I am pure from the blood of all men.

"For I have not shunned to declare unto you all the counsel of God."

(Acts 20:26, 27.)

Two-and one-half-minute Talk

ELBERT D. THOMAS*

IN speaking of our two greatest Americans, Theodore Roosevelt said, "No two great men were as good as Washington and Lincoln, and no two good men were as great." In Gandhi there was no line between goodness and greatness. His goodness is what made him great. Thus he became one of the great universals among men. World citizen in ideals and in action, but when a cause was for his people, he, like Jefferson, our outstanding world citizen, could become a tense nationalist.

Gandhi dead will be a force in the world greater even than was his power in life, for Gandhi's leadership rested upon spirituality. Trained in western culture, he became that bridge between the east and the west which in goodness and spirituality show there was no difference.

He gained many of his ideals from reading an American philosopher, but he tempered those ideals with an eastern spirit. Thus he linked the cultures of the east and the west.

One of America's martyrs, President Garfield, is said to have soothed

an angry crowd by putting forth his hand and saying, "There are times in the lives of all of us when the presence of the eternal spirit is so close that if we but put out our arm we can feel it." Gandhi's sign of forgiveness, displayed toward the man who had struck him down, proved how close are the great ones who live constantly in tune with the Infinite Goodness. His gesture of forgiveness brought pause to the thoughtful of the whole world.

Religion is a bond, which, when viewed in relation to time, ties those who live in the present with those who have gone before and those who come after. Gandhi without religion and without the spirit would not be Gandhi. Gandhi now belongs to the ages. The new India is arising to be an everlasting monument to his goodness, his greatness, and his spirit.

*Elbert D. Thomas was a member of the Deseret Sunday School Union Board when the idea of "two- and one-half-minute" talks was developed. The above talk was delivered by him at the memorial services in tribute to Gandhi in Washington, D. C., February 11, 1948.

"And now abideth faith, hope, love, these three; but the greatest of these is love." (I Corinthians 13:13.)

Make Your Teaching Live

EZRA J. POULSEN

THE job of the Sunday School teacher is to integrate religion into the daily lives of his pupils. Religion must be made a part of them, not merely a sideshow staged one day out of each seven. If this is to be the case, the Sunday School teacher must understand the weekday experiences of his students, particularly their school training.

There are many branches growing on the tree of truth, and the teacher, religious or otherwise, who chooses to ignore some of them will find himself handicapped. As he narrows his own mind and heart, he will find himself out of harmony with the growing, expanding personalities of youth. Too often, the Sunday School teacher doesn't have a sympathetic understanding of the place of science, philosophy, the arts, and history in the lives of young people, consequently, he depreciates, even belittles these branches of knowledge in his classes. In this way, often without realizing it, he creates confusions and conflicts, instead of an over-all harmony, such as spiritual growth should produce.

The so-called conflicts between religion and other branches of knowledge are usually the product of small minds, some of them snipping at religion, others using religion as a cloak to justify a cut

and dried dogmatism. Again, deep-seated prejudices, racial, class, and political, too often find expression in the Sunday School class. We might do well to conclude that God subsidizes no man's ignorance, nor his prejudices, nor his hatreds.

Jesus is the perfect example of the teacher who regards the spiritual life as the common denominator for all classes and types of human beings. With ease and mastery he gave out great truths to the woman of Samaria at the well. Neither her own imperfections nor her lack of racial purity according to the standards of the Jews seemed to stand in the way. Yet with equal calm, we find him on another occasion conversing with the learned Nicodemus. And again we hear him say "Come unto Me all ye who are heavy laden."

The Sunday School teacher needs to strive for the universal quality in religion, realizing its appeal to all grades of intelligence from the very commonplace to the highest. Especially should he be alert to the fact that the young people of today are eagerly pressing their way through the schools and colleges, often widening their horizons in a single day more than their forefathers did in years. Many of their ideas of God and human brotherhood are taken from their daily

MAKE YOUR TEACHING LIVE

contacts in a democratic society, and are already well established. Perhaps their greatest need is for a growing faith, and a set of attitudes toward life most likely to sustain them in a complex, and often trying age.

Unfortunately, however, in the hands of some teachers, God becomes a sort of petty tyrant, thundering sharp edicts from the skies and often upholding conduct in violation of approved ethics of today, provided it is accomplished by the right people, and for purposes supposedly in harmony with the Divine will. While recognizing the importance of teaching the necessity of adhering strictly to the moral code, and of pointing out the advantages of a life lived within the folds of the church, we should not overlook the importance of stressing the love of God, His character as a kind parent, not merely of a favored few, but of all people.

A veteran, after harrowing experiences in the war, came out of a Sunday School class recently, where he felt the universal love of God was too little stressed, and was overheard to make the remark "I couldn't have much respect for that kind of a God."

The Sunday School teacher who makes a pastime of ridiculing men of science, and of holding them up as the arch enemies of religion, usually loses the respect of the most intelligent members of his class. Others, who for the time being ac-

cept his conclusions, are forced later on to believe they must choose one or the other. Sometimes, they don't choose religion. And if they don't, the deceptions of unscrupulous and irreligious teachers of science may have been one of the causes; but it's equally true that the Sunday School teachers themselves may have been the worst offenders.

Little good comes from overstressing immature, childish versions of the creation, or from castigating unpopular political and economic theories, though this sort of thing is frequently done. Perhaps such a tendency is the second line of defense for those teachers who find themselves facing their classes without adequate preparation for the lesson at hand.

Many notable men and women, as everyone knows, have given the Sunday School credit for successfully laying the spiritual foundations of their lives, or of guiding them through periods of doubt and uncertainty when they were wavering. But unfortunately, this isn't always the case. Others have accused their Sunday School teachers of setting up rigid barriers to intellectual progress, of refusing to accept truth except when it fits into their own previously conceived patterns of thought. Frequently, the teacher isn't conscious of the conflict in the student's mind, as the latter may never reveal it. Then, sometimes when he does, the result is only greater confusion, and fin-

—more on page 199

New Members of General Board Music Committee



LOWELL M. DURHAM

degree from the University of Utah and M.A. and Ph.D. degrees from the University of Iowa, where he also spent some time as a staff mem-

THE wide musical experience and training of *Lowell M. Durham* form a good background for his work on the music committee of the general board. He holds a B. A.

ber. He is at present a staff member of the University of Utah music department, music director at Radio Station KSL, music critic for the Salt Lake Tribune, and program annotator for the Utah Symphony.

Brother Durham was a missionary in Great Britain and has served in many other Church positions—as a Sunday School superintendent and teacher, member of branch presidency, president of Y.M.M.I.A., and director of a youth chorus in the Richards Ward.

He married Betty Divers in April, 1941, and they have two children.

Florence S. Allen received a B.A. degree from the University of Utah and has since taught music in the elementary grades of Granite School District, and for the past twelve years in the Lincoln Junior High School in



FLORENCE S. ALLEN

Salt Lake City. She has had much practical experience in Church music, also, having served as organist for ward Primary, Sunday School and M.I.A., and as ward M.I.A. chorister and stake organist for Sunday School and M.I.A.

Sister Allen is a member of both the Utah and the National Education Associations and Music Educators Associations, and the American Association of University Women. She is an active worker in civic music programs.

NEW MEMBERS OF GENERAL BOARD



BETH HOOPER

with a B.S. degree and has since been a teacher in the Salt Lake City

Beth Hooper has had an excellent background of teaching experience as well as musical activity for her general board duties. She graduated from the University of Utah

schools, for the past three years acting as a visiting teacher.

Sister Hooper has been a Sunday School teacher for a number of years and has served on Sunday School stake boards in two different stakes. She has been a ward choir member and organist and M.I.A. organist and is a member of the Utah Chapter of the American Guild of Organists.

She is a member of the Utah Child Guidance Association, Utah and National Education Associations, and Delta Kappa Gamma (professional teachers' fraternity).

L. D. S. SETTLEMENT IN CANADA *(Continued from page 172)*

problems relating to farm lands, timber permits, water, a townsite, etc., and to explain to them their plans for the settlement generally. They were met with kindness and courtesy and on November 10, 1888, conferred with the eminent Canadian prime minister, Sir John A. Macdonald and other members of the cabinet. The brethren recounted something of the treatment of the Mormon Church in Utah by

United States authorities, even to the confiscation of property, and, it is reported, Sir John was deeply moved, saying it seemed "hardly possible that the United States government would confiscate the property of the Church." Not all the requests of the delegation were granted but a number were and altogether the mission was a success, clarifying the position of the Church in governmental circles.

"No nation has a monopoly of the good traits or the bad habits of human nature. Teach your children, therefore, to appraise each person for what he is as an individual, rather than as a member of groups. One way to do this is to be careful what you say in the hearing of children." (From the Proceedings of the Annual Meeting of the N.E.A., 1947. Used by permission.)

THE DESERET SUNDAY SCHOOL UNION

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ALBERT HAMER REISER, Second Assistant General Superintendent

WALLACE F. BENNETT, General Treasurer; RICHARD E. FOLLAND, Executive Secretary

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Superintendents

SAVE AND USE CHURCH MAGAZINES

WE have often urged Sunday Schools to save for future reference copies of magazines published by the Church (the Saturday *Church News*) and the Church auxiliaries. If possible these should be bound and added to the Sunday School or ward library as a source of enrichment materials in teaching lessons provided for Sunday School classes, and classes of other teaching agencies of the Church. Toward this end and for the convenience of Sunday School teachers there is being published each month in *The Instructor* references from these magazines to particular Sunday School lessons being taught in 1948.

Our excuse for repeatedly referring to this matter is the fact that reports come to us from some stakes that the general board of the Sun-

day School is not providing enough enrichment materials for the lessons; that it is not enough to give references merely; but that suitable material to supplement each lesson should be reprinted and put in the hands of the teachers at the time they should be preparing each lesson. Anyone acquainted with the present situation of the publishing business, both as to costs and feasibility, must know that this kind of "spoon feeding" at long distance is impossible.

Faithful Sunday School officers and teachers generally know that our business department has not been able, notwithstanding every possible effort, to have our lessons reach you on time the past two years. Some of the lessons for 1949 are already in the hands of the

SUPERINTENDENTS

printers and all will be within a few months in the hope that they will be ready for mailing early in the autumn of this year. If they are not it will not be the fault of the Sunday School board or its business office.

As to costs, when all bills and receipts are in we anticipate a deficit for the year 1948; this because while costs have substantially increased the sales prices have not been increased in the hope that more lesson manuals, teachers' supplements, and *Instructors* will be used.

It is very uneconomical to reprint in one of the standard Church magazines the contents of one of the others. It is presumed that there will be some copies of each magazine in every ward. Subscribers who do not wish to retain their magazines might as good neighbors lend them, or, when through with a copy, deposit it with the Sunday School or ward library. One copy should be used for binding and the remainder for loaning by the librarian.

Nearly all current publications are under copyright. These may not be published by anyone else without first securing permission of the holder of the copyright. To do otherwise is a violation of the eighth

commandment; it is also punishable under our criminal laws. Except for brief quotations in a book review, permission is generally difficult to get, and when given may require a substantial fee, not to mention costs of reprinting and mailing.

There are in the Church many very capable and industrious teachers who supplement the publications of the general board with enrichment materials they gather from copyrighted books and magazines they have access to, and from which they may make notes, or clippings from their own current magazines and newspapers; also for the younger pupils pictures that may be related to the lessons and supplement those published by the general board.

A mature, thoughtful person may often illustrate principles and their practical applications from his own experiences and observations of the experiences of his acquaintances. Knowledge of essential facts and principles pertaining to a lesson is necessary to successful teaching, but thoughtful consideration of their meanings and applications in daily life is even more necessary. This requires careful preparation of each lesson well in advance of the time when it is to be taught.

PASSING A GOOD IDEA ALONG

We have received a most unusual "Christmas card" from the "officers and teachers of the Meridian Ward Sunday School, Boise Stake." This "card" is in the form of a pamphlet

5½ inches by 8½ inches, 12 pages and cover, entitled "Treasured 'Thoughts Not Forgotten.'"

The names of all the officers and

—more on page 193

Librarians

HECTOGRAPH

IN recent years some ward librarians have been equipped with (or given access to) mimeographing or similar duplicating machines. To the alert librarian such devices can be most useful. They can be used for making duplicates of maps, questionnaires, songs, drawings for coloring, and other subjects for classroom purposes.

Certainly teachers will be stimulated to better effort if the librarian proffers his or her services in providing such teaching helps.

While every Sunday School library may not have a duplicating machine, each can at least have a hectograph. A hectograph is nothing more than a pan of gelatin-like mixture that will ordinarily make at least seventy duplicates of a master presentation.

Hectographs may be purchased for nominal sums at school supply stores. Or they may be created. Here is a recipe:

Obtain a small cake pan, large enough to accommodate an 8½ x 11-inch sheet of paper. Mix the following ingredients well and boil for 7 minutes:

- 1 pkg. gelatin (clear)
- 3 tablespoons sugar
- 1 cup cold water
- 1 pint glycerine

After they have boiled, place in shallow pan and allow to cool for 12 hours. Then the mixture will be ready for duplicating. First, dampen the substance with cold water and dry with about three sheets of paper, rubbing gently with the palm of the hand. Use hectograph carbon pencil, ink or hectograph carbon paper when making your master copy. The master copy, whether prepared with hectograph pencil, ink, carbon or typewriter ribbon, must be placed face down on the "gelatin" and smoothed out with the palm of the hand to assure every part of it coming in contact with the gelatin. The master copy should remain in this position from 3 to 7 minutes, depending upon the number of copies desired. The longer it remains on the gelatin, the more copies can be made.

After the duplicates have been made, sponge the gelatin with luke warm water, and then dry off to remove as much hectograph ink as possible. The residue will in time be so completely absorbed into the gelatin that it will not appear on copies of new matter subsequently made. If hectograph ink is used, do not turn the master copy face down on the gelatin until the ink is dry.

Sacramental Music and Gem for May and June

Prelude

Moderato ma con moto

Gerrit de Jong, Jr.

The musical score for the Prelude is presented on two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in 3/4 time with a key signature of one flat. The tempo is 'Moderato ma con moto'. Dynamics include 'p' (pianissimo) and a dynamic marking consisting of a short vertical line with a horizontal bar extending to the right. The music consists of eighth-note chords and single notes.

I come to Thee all penitent,
I feel Thy love for me,
Dear Savior in this Sacrament
I do remember Thee.

Postlude

The musical score for the Postlude is presented on two staves. The top staff is in treble clef and the bottom staff is in bass clef. Both staves are in 3/4 time with a key signature of one flat. The tempo is 'p' (pianissimo). The music consists of eighth-note chords and single notes, similar to the Prelude score.

Ward Faculty — Teacher Improvement

THEME FOR JUNE: EVERY SUNDAY SCHOOL A TRAINING SCHOOL FOR TEACHERS OF THE GOSPEL

THIS year has been devoted to the general theme: DEMONSTRATION TEACHING. How far the suggestions offered through *The Instructor* have been put into practice we do not know. This, however, we do feel: there has been a Church-wide awakening towards more effective gospel teaching. With the minds and hearts of thousands of earnest teachers centered on betterment of their work, there will surely be a gratifying uplift.

Conventions now in progress over the various stakes are giving definite attention to making the gospel effective in our lives. Lessons aimed at this result are being described, perhaps taught, for the help of teachers.

One thing that seems of further vital worth is to lay emphasis on the theme of this article: EVERY SUNDAY SCHOOL A TRAINING SCHOOL FOR TEACHERS OF THE GOSPEL.

Why not? All the organization for effective teacher training is in the Sabbath School. Each Sunday lessons for young and old are being conducted. Whether we plan for it or not, observation of teaching methods is always going on,

both with teachers and pupils. Informal appraisal with comments on the methods of the teachers are being made. No teacher can escape having judgment passed on him by those who participate. The comments, if unfavorable, seldom reach the ears of the teacher. Sometimes, though not frequently enough, a heartening word of appreciation of a good lesson is given to the earnest teacher.

We would not, of course, turn every class into a specially organized training class for those who are teaching or preparing to teach. What then can be done with profit to all?

Several practical things suggest themselves:

First: Every teacher, whether of adults, adolescents, or little folk, can plan and prepare better. Make each lesson, so far as possible, one that might with profit be observed.

Second: Certain teachers of proved excellence can and should be requested at times to give a DEMONSTRATION LESSON. This not only for teachers-in-training, but for those in service who need such uplifting help. Discussion,

further to lift into the clear principles of teaching illustrated in the demonstration, should follow the dramatized teaching. Further follow-up should come by putting into practice what is of basic merit in this forward-pointing work.

Third: Cadet teachers — those preparing for the regular work—can and should be assigned to work with teachers who are of the best in the Sabbath School. In this way a reserve corps of teachers may be built up.

Fourth: An added reserve—and this was the sound advice of the great teacher, Karl G. Maeser—should be recruited from those in the adult classes who have previously taught or been trained for teaching. In practically every Sunday School there are such trained folk —often mothers who have been successful teachers, or fathers. Let such be put on the reserve list to help meet, as need requires, the teaching situations that arise. Often through absence of a regular teacher a class is left without this leadership. For their children, grandchildren and themselves parents who have taught or others should be happy to help in this great work.

Lastly, and of prime importance, let those who are teaching, those

who are training to become teachers, and those on the reserve list, prepare by study, by observation, by discussion to become more effective and growing teachers. Finally, LET THERE BE WITH FACULTY AND WITH UNION MEETINGS OCCASIONAL DEMONSTRATIONS. This will help lift the art of teaching into the clear, stir teachers, officers and members of our Church to renewed interest in this important work.

Sooner or later practically everyone in the Church of Jesus Christ of Latter-day Saints will be called on to help teach the gospel—this in Sabbath School, Primary Association, M.I.A., Relief Society or Priesthood classes. What better can each and all do than to learn through observation of good teaching, demonstration lessons, discussion and practice to learn how to teach well?

Another thing of vital import: *Effective teaching of the gospel brings the clearest understanding and appreciation of the plan of life and salvation.* Only as one rises to a teaching knowledge of this greatest of subjects, does one really know the gospel. This is the richest, the most lasting reward to come from this labor of love.

—Howard R. Driggs

"The qualities of character most desirable for good relations in our homes, neighborhoods, communities, states, and nation are precisely the qualities which are most needed in world relations." (From the Proceedings of the Annual Meeting of the N.E.A., 1947. Used by permission.)

References for June Lessons

Abbreviations

Church News—Saturday Church Section of
Deseret News
Era—The Improvement Era
Instructor—The Instructor
R. S. Mag.—The Relief Society Magazine
FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children

Chapter 21. What Did the Pioneers Eat?

J. N. Washburn, "The Valley Forge of Mormondom," Era, vol. 50, Jan., 1947, p. 48. Story of how Lorenzo Young was able to obtain fresh food (hogs) for scurvy-ridden Saints from hitherto hostile Missourians.

Lois Clayton, "William Clayton," Instructor, vol. 52, July, 1947, p. 314. Recording in diary of William Clayton concerning food along the Platte River: buffalo, antelope, elk; and interesting comments on the abundance of buffalo.

Joseph J. Cannon, "George Q. Cannon," Instructor, vol. 79, June, 1944, pp. 265, 266. Some enlightening paragraphs on the diet and food circumstances in Salt Lake Valley the first year.

Thomas C. Romney, "Events Back of the Centennial," Church News, March 29, 1947, pp. 10, 12. Miraculous bevy of quail, cricket plague, means of filling empty stomachs with thistle stocks, etc.

Preston Nibley, "Exodus to Greatness," Church News, March 15, 1947, pp. 11, 12. Disease and hunger face Saints; their diet and results of deficiencies discussed.

Chapter 22. Pioneer Adventures

Mary Field Garner, "A Chance to be an Indian Queen," Era, vol. 49, April, 1946, p. 203. Interesting true story of a red-haired girl sought by an Indian on the plains to be his squaw.

Horace K. Whitney, "Westward with the Saints," Era, vol. 50, May, 1947, p. 276. Account of a buffalo hunt.

Lois Clayton, "William Clayton," Instructor, vol. 52, June, 1947, pp. 261-264, 295. Detailed account of meeting with Pawnee Indians; description of buffalo hunt described briefly in the manual.

Ellen Jakeman, "Adventure with a Wolf—a Pioneer Experience," Church News,

Feb. 19, 1944, p. 11. True story telling of incidental dangers encountered by children in their work or play.

Preston Nibley, "Exodus to Greatness," Church News, May 10, 1947, pp. 11, 12. Buffalo hunt.

Chapter 23. The Pioneers Were Glad When the Sabbath Came

Nicholas G. Smith, Conference Address, Era, vol. 48, May, 1945, pp. 294, 295. Observation of the Sabbath Day, remarks of Brigham Young and Heber J. Grant on this subject.

Editorial, "The Sabbath Day," Church News, Jan. 12, 1946, p. 1. Quotations from Pres. Joseph F. Smith.

Preston Nibley, "Exodus to Greatness," Church News, Dec. 14, 1946, pp. 11, 12. Mormon Battalion participates in a battle with a herd of wild bulls.

E. Cecil McGavin, "The Pioneers' First Sabbath in the Valley," Instructor, vol. 82, May, 1947, pp. 228, 229. Description of the Sabbath activities upon arriving in the valley.

Chapter 24. The Valley of the Great Salt Lake

John Henry Evans, "Ezra Taft Benson," Instructor, vol. 80, August, 1945, pp. 352-355. A description of the Salt Lake Valley when the Saints entered.

Howard R. Driggs, "How Our Pioneers Helped to Add New Stars to Our Flag," Instructor, vol. 82, July, 1947, pp. 300, 301. History of arrival and settlement in the valley, plan of the city, planting of crops, building of houses.

Preston Nibley, "Idea of Western Migration Originated in Prophet's Mind," Church News, July 21, 1945, pp. 11, 12. Description of Joseph's prophecy concerning his vision of the Rocky Mountains and settlement of the Saints there.

Thomas C. Romney, "Founding of Salt Lake City," Church News, June 21, 1947, p. 12. Description of the valley at the time the pioneers settled here, surrounding points of interest, and plan of the city laid out.

Thomas C. Romney, "Was the Salt Lake Valley a Desert in 1847?" Church News, June 14, 1947, pp. 10, 12. Descriptions from various journals concerning the appearance and fertility of the valley when the pioneers arrived.

REFERENCES FOR JUNE LESSONS

SECOND INTERMEDIATE DEPARTMENT

Leaders of the Scriptures

Chapter XX. Guided by the Lord

Leland H. Monson, "When the Lord Commands," Church News, Feb. 24, 1946, p. 15. The Lord instructs Nephi in building the ship.

Levi Edgar Young, "Faith in God an Obligation to a Pure Life," Church News, March 9, 1946, p. 10. Nephi keeps a record.

Ariel L. Crowley, "Lehi's River Laman," Era, vol. 47, Jan., 1944, pp. 14, 15. Lehi's trip to the promised land.

Chapter XXI. The Good Leave the Evil

Levi Edgar Young, "An Ancient Prophet of Great Learning," Church News, Nov. 23, 1946, p. 10. An account of the works of Nephi.

Sidney B. Sperry, "Three Great Personalities of the Book of Mormon," Church News, Jan. 4, 1947, p. 10. Nephi, Jacob and Enos discussed.

Chapter XXIII. Enos, the Boy Who Followed in his Father's Footsteps

Sidney B. Sperry, "Three Great Personalities of the Book of Mormon," Church News, Jan. 4, 1947, pp. 10, 12. Enos discussed in connection with Nephi and Jacob.

JUNIOR DEPARTMENT

History of the Church of Jesus Christ of Latter-day Saints

Chapter 20. Pioneer Heroes

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Preston Nibley, "Exodus to Greatness," Church News, March 16, 1946, pp. 11, 12; March 23, 1946, pp. 11, 12. An account of the death of a pioneer mother.

John A. Widtsoe, "Constancy Held World Need," Church News, April 18, 1946, p. 16. The pioneers knew where they were going.

Preston Nibley, "Exodus to Greatness," Church News, April 20, 1946, p. 11. William Clayton immortalizes exodus by writing, "Come, Come, Ye Saints."

LeRoi C. Snow, "Sketch of Life," Church News, Feb. 26, 1944, p. 6. Eliza R. Snow's life in manuscript form.

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Jessie M. Sherwood, "Pilgrims of the West," Era, vol. 50, Jan., 1947, pp. 22, 54. Story of how Jane Walton dealt with the Indians.

Chapter 21. This Is the Place

Levi Edgar Young, "The Desert Blossomed As in Ancient Time," Church News, Jan. 5, 1946, pp. 10, 12. The Lord helped the people conquer the land as in ancient times.

George Albert Smith, "A Tribute to the Founders on Utah's Golden Anniversary," Church News, Jan. 12, 1946, pp. 1, 6. The Lord inspired the pioneers and gave them understanding.

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George Albert Smith, "President Smith Pays Tribute to the Pioneers," Church News, July 28, 1945, pp. 1, 4. Tribute to the industry and faith of the pioneers.

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Chapter 22. Courageous Living

Levi Edgar Young, "Transforming the Deserts," Church News, July 12, 1947, p. 10. How the Mormon pioneers transformed the desert.

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Chapter 23. "We Believe in Obeying the Law"

Franklin L. West, "Mankind—One Family," Church News, Feb. 23, 1946, pp. 10, 12. The land of America dedicated to free governments if we serve God.

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ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

Lesson 19. Paul's Greatest Victory

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Lesson 20. Paul's Contribution to the Church

Russel B. Swensen, "Sholem Asch's The Apostle," Instructor, vol. 82, Feb., 1947,

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SENIOR DEPARTMENT

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THE INSTRUCTOR • APRIL, 1948

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GOSPEL MESSAGE DEPARTMENT

The Gospel Message

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Lessons 21 and 22

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George Albert Smith, "Origin of Man and Prophecy Fulfilled," Church News, April 14, 1945, pp. 3, 13. Divine origin of man and evidences of God's guidance in the lives of men.

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GOSPEL DOCTRINE DEPARTMENT

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PASSING A GOOD IDEA ALONG

(Continued from page 183)

teachers of the ward Sunday School appear on the first page with this introduction:

"The thoughts and expressions contained in this booklet were collected from the spiritual thoughts given in prayer meeting and Sunday School by . . . the officers and teachers."

We think this is an excellent way to recognize good work on the part of officers and teachers as well as an opportunity to pass the good things of life along to friends and associates.

We commend the officers and teachers of the Meridian Ward Sunday School.

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

THE USE OF PICTURES

AN old Chinese adage says, "One picture is worth a thousand words." We remember what we see much more than what we hear. Could a teacher describe the significance of the nativity scene with the clarity that a child gets from one glance at "Adoration of the Kings," by Durer?

At an early age a child becomes interested in pictures that relate to objects familiar to him. Since pictures draw the child's interest and hold his attention, they become an important factor in his education.

Selecting Pictures: The subject matter of pictures should be closely related to the immediate environment of a young child. As his interest widens the scope of the pictures should be expanded. Children like story-telling action pictures of animals, babies, children like themselves, adults doing things familiar to them. They also like bright pictures of flowers in their own garden. Cars, trucks, bicycles, trains, airplanes, boats that are within his experience are enjoyed.

Pictures should not be too small. The objects should be bold and clear, standing out from the background. Children under ten are fond of brilliant hues, therefore choose brightly colored pictures. An over

crowded background confuses children and detracts from the center of interest.

Presenting Pictures: The attitude of the teacher is readily caught by the boys and girls. The enthusiasm with which the children receive the picture will depend on the way it is presented. One's own careful and loving handling of the picture will do much to help children treat it with care.

Wrap the picture or conceal it in a folder so it will be a complete surprise when shown. Hold it so all children can see, being careful that your fingers do not cover any part of it. If the group is large and it is necessary to move it in two positions to be seen, hold it still as children look and then move it. Help children to wait turns to view pictures.

Conversations and discussions about pictures help boys and girls enjoy, appreciate and remember them. Children like to imagine what came before and after the particular scene.

Too many pictures should not be used in one lesson. Carefully select pictures to further the aim of the lesson.

Hang or place pictures low where they can be seen well; chil-

JUNIOR SUNDAY SCHOOL

dren enjoy helping select the place. A screen, a bulletin board of burlap or celotex is a very helpful piece of equipment in the Sunday School. Picture holders and easels to place pictures on are useful.

Pictures in the Classroom: A few well selected pictures to be hung in the classrooms could make lasting impressions on the children. Not more than two or three should be used at a time. It is better to have too few than too many.*

In a recent Sunday School convention a member of a stake presidency made this statement. "I know," he said, "that we had stories, but I can not remember what they were, but I can close my eyes now and see four pictures that were on the walls of my first two Sunday School classrooms." He told what the pictures were and how they had impressed him.

Collecting and Filing Pictures: Collecting pictures is a hobby worthwhile for teachers and students. Many pictures will be gathered that are not suitable. They should be graciously accepted and temporarily included. Very young children can be given a correct attitude about the ones that are used. They must understand that we see many pictures, but we try to select the ones that are the most beautiful and the best suited to the occasion.

Even the incidental type of picture should not be too casually presented. Unless the picture present-

ed is in a book or magazine, it should be trimmed and properly mounted on construction or art paper of harmonizing color.

Filing the mounted pictures in some organized fashion makes them more valuable for future use. Teachers may make their own classification as: animals, birds, helpers, kind deeds, etc. Cardboard boxes from the grocer's can be made into attractive files by covering them with plain wrapping paper or wall paper.

Children's Pictures: Picture making in the Junior Sunday School has value by providing outgrowth for various interests and meeting certain needs of boys and girls.

1. All children need activity. Moving to tables or places for drawing and the making of pictures gives activity.

2. Children like to manipulate and handle materials.

3. They find joy in creating.

4. Children develop ability to cooperate and get pleasure through group participation by making pictures, wall friezes, picture books, and movie theatres illustrating stories.

It is important that teachers understand that children's pictures are crude. They should accept them with appreciation, recognizing each child's efforts, encouraging and giving individual approval. The end product is not the important thing, but the way the child feels about making it and the emotional release he gets.

Most Sunday School situations

*The Deseret Book Company handles large reproductions of good pictures suitable to be hung in Junior Sunday School classrooms.

limit the use of some materials, but the use of crayons, various sizes and kinds of paper, scissors and paste are practical for most Junior Sunday School children.

Let us provide opportunity and encouragement for self expression giving satisfaction necessary for wholesome living in Sunday School.

—Lorna Call Alder

Note: Picture sets for Nursery, Kindergarten and Primary classes are available for 25c each at the Sunday School Office, 50 North Main Street, Salt Lake City 1, Utah.

Another source of picture help is found in the pictures from the Church History Picture Set which contains 96 pictures and sells for \$3.00 at the Deseret Book Store, 44 East South Temple, Salt Lake City, Utah. Is this set in your ward library?

Pictures in this group for Junior Sunday School classes are:

Kindergarten:

- D8201 Handcart Pioneer
- D8202 Home of the First Sunday School in the Rocky Mts.
- D8204 Squaw and Papoose
- D8183 Crossing the Sweetwater at Chimney Rock
- D8186 Mormon Pioneer on the Trail
- D8187 Wagon Circle at Independence Rock
- D8191 A Pioneer View of Salt Lake Valley
- D8192 Type of Mormon Pioneer Home
- D8194 Coming of the Gulls
- D8195 Mormon Pioneer Family

Primary:

- D8187 Wagon Circle at Independence
- D8191 A Pioneer View of Salt Lake Valley
- D8183 Crossing the Sweetwater
- D8192 Type of Pioneer Home
- D8186 Mormon Pioneer on the Trail
- D8131 Joseph Smith's First Prayer
- D8132 Moroni Appears to Joseph Smith
- D8130 Sacred Grove
- D8213 Salt Lake Tabernacle
- D8196 Seagull Monument
- D8147 Temple Square in Salt Lake City
- D8194 Coming of the Gulls
- D8221 President Heber J. Grant
- D8126 The Prophet Joseph Smith
- D8160 President Brigham Young

SACRAMENT GEM

(See page 185 for prelude and postlude to use with gem.)

Heavenly Father, while we eat
Of the holy bread this day
May it bring a blessing sweet
To each one we humbly pray.

SUPPLEMENTARY MATERIAL

Rest Exercises Add Interest and Relaxation to the Lesson Period

The Old Yellow Cat

Let us play that we are an old yellow cat who has been catching mice.

(settle down in chair)

She stretches out her front paw.

(stretch out an arm)

Then she gives a big yawn.

(stretch and yawn)

Then she stretches out a hind leg.

JUNIOR SUNDAY SCHOOL

(stretch out a leg)

And gives another big yawn.

She is so sleepy that she drops her head down.

(let head drop to chest or shoulder)

And goes to sleep.

(Repeat and stretch the other arm and leg and then take a rest quietly for a brief period.)

The Wind

Three funny old men from our town
Went for a walk one day.

The wind blew so strong they turned around

And walked the other way,
And walked the other way.

(Three children walk in a peculiar fashion, changing their direction at the proper time.)

The Clock

Tick-tock, this is the way
Goes the pendulum night and day.
Tick-tock, tick-tock, never ceasing says the clock,

Time for work and time for fun,
Time for sleep when day is done.
Tick-tock says the clock.

Time to rest each little head
Time the children were in bed.

(Swing clasped arms to the rhythm of the clock. Show child going to rest at next to last line.)

Safety

I always cross on crosswalks
Like other people do.

I like to keep the safety rules
I hope that you do too.

(Child looks both ways then crosses street on an indicated cross-walk.)

Buttercups

One yellow buttercup in our garden grew

Out popped another; that made two.

Two yellow buttercups were all that I could see.

But Mary found another and that made three.

Three yellow buttercups. If I could find one more,

I'd make a wreath for dolly, for then I'd have four.

Four yellow buttercups, as sure as you're alive!

And here I've found another. That makes five!

(Fingers are raised as the verse is spoken.)

Stories Teach a Lesson

THE WORRYING MULE*

Once there was a mule that worried all the time. He worried about things that might happen.

"Suppose the sky falls down, right around my ears?" he worried. "Suppose the spring goes dry and there isn't anything to drink? Suppose—just suppose—that some time I fall down?"

The mule really worried more about falling down than anything else. He worried about it in the morning before the sun came up. He worried about it in the evening after the sun went down. He worried about it in between times. His face looked wrinkled all the time, and he never, never smiled.

*Reprinted from the September, 1947 issue of *Child Life*. Used by permission.

"If I fall down, what shall I do?" he said.

All the other mules couldn't understand why he was so quiet. They couldn't understand why he looked so worried. They didn't know that every time they went up the mountain on a trip he didn't think about the clear mountain air. He didn't think about the fine view from the top of the mountain. He didn't think about the beautiful clouds that floated so near.

All he thought about was falling down.

"If I ever fall down, I'm done for," the worried mule thought. "I'd fall all the way down the mountain."

But one day it happened.

The mules were half-way up the mountain. Part of the trail was slippery from the rain. The worried mule walked ever so carefully—but he SLIPPED. He fell right down!

And what do you suppose happened?

He got right up again!

Nothing was broken. Nothing was hurt.

"Falling down isn't so much," the worried mule told himself. "And all the worrying I did didn't stop me from falling. So why worry?"

And ever after, he didn't. He was careful. But he had fun, too. He looked at the beautiful clouds. He looked at the view from the mountain. He smelled the fresh mountain air. He didn't worry a bit, and he never fell down again.

—Elizabeth Ireland

Verses are Listened to and Sometimes Memorized

A Child's Grace

Thank you for the world so sweet.
Thank you for the food we eat.
Thank you for the birds that sing.
Thank you, God, for everything.

—Author Unknown

Dandelion

"O dandelion, yellow as gold,
What do you do all day?"
"I just wait here in the tall green
grass
Till the children come out to
play."

"O dandelion, yellow as gold,
What do you do all night?"
"I wait and wait till the cold dews
fall
And my hair grows long and
white."

"And what do you do when your
hair is white
And the children come out to
play?"

"They take me up in their dimpled
hands
And blow my hair away."

—Author Unknown

Catkin

I have a little pussy
And her coat is silver gray;
She lives in a great wide meadow
And never runs away.

She always is a pussy,
She'll never be a cat
Because—she's a pussy willow!
Now what do you think of that?
—Anonymous

GOD'S GIFTS*

I love the things that God has made!
 I love the big round sun
 That seems to say, "Come out and
 play,"
 And smiles on everyone.

I love the clouds that sail like ships
 Across the sea-blue sky;
 I love the wind that whispers
 To the trees as I pass by.

I love the rain that gives a drink
 To lovely growing things
 And splashes in the puddles,
 Making little magic rings.

I love the softly glowing moon,
 The stars, like candlelight,
 That God leaves on when He has
 drawn
 The curtain of the night.

And when I see His loving gifts
 He seems so very near
 That even when I whisper thanks
 I know that He can hear.

And day or night, with God so near,
 I cannot be afraid;
 And when I pray I thank Him
 For the lovely things He made.

—Georgia Tucker Smith

*From *Wee Wisdom*, September, 1947.
 Used by permission.

MAKE YOUR TEACHING LIVE

(Continued from page 179)

ally an estrangement between the student and the Sunday School.

There are safeguards, however, with which the Sunday School teacher can surround himself so that he will almost certainly be able to inspire youth. The first of these is humility. Nothing so completely disarms an opponent or softens the edge of an argument as the removal of all sham and pretense from one's character, reveal-

ing a mind willing to learn, and eager to enlarge its own horizons, and a heart beating with good will for every individual God has created. Then, with faith, and prayer, and study it is quite possible to lift one's self to win the confidence of the most wayward and sceptical. The results are not always immediate; but he who both seeks and practices eternal truth stands to win in the end.

"And as all have not faith, seek ye diligently and teach one another words of wisdom; yea, words of wisdom; seek learning, even by study and also by faith." (D. and C. 88:118.)

HUMOR, WIT, AND WISDOM

HISTORY

Teacher: "Johnny, who was Anne Boleyn?"

Johnny: "Anne Boleyn was a flat iron."

Teacher: "What on earth do you mean?"

Johnny: "Well, it says here in the history book, 'Henry, having disposed of Catherine, pressed his suit with Anne Boleyn.'"

CAREFREE

A very youthful, might-be pianist was complaining about having to go through the same exercise so often.

"Don't forget," reminded her teacher, "practice makes perfect."

"Not me," replied the Y.M.B.P. "It just makes me tired."

Husband: "Dear, will you please turn off the radio?"

Wife: "It isn't on. Now, as I was saying. . . ."

"The great men are all dead," she said with evident regret.

"But the beautiful women are not," he replied, looking earnestly at her.

"Of course," she added, after a moment's reflection, "I always except present company."

"So do I," he said.

Why shouldest thou play the hypocrite with thy tongue? Art thou able to conceal from God what is deep down in thy heart?

THE WISDOM OF ISRAEL*

Moses Maimonides 1135-1204 A.D.

How many trials and tribulations are due to the lust for superfluous things! In our frantic search for them, we lose even those which are indispensable. For the more we strive after that which is superfluous, the less strength have we left to grasp that which is truly needed.

The true Torah—which is of course the Torah of our teacher Moses—aims first to foster good mutual relations among men by removing injustice and creating the noblest feelings, and secondly, to train us in faith, and to impart correct and true opinions when the intellect is sufficiently developed.

Let the truth and right by which you are apparently the loser be preferable to you to the falsehood and wrong by which you are apparently the gainer.

It is of great advantage that a man should know his station, and not erroneously imagine that the whole universe exists for him alone.

Moral conduct is a preparation for intellectual progress, and only a man whose character is pure, calm, and steadfast can attain to intellectual perfection—that is, acquire correct conceptions.

*An anthology by Lewis Browne, Random House, New York. Used by permission.

dedicated the land as "the site of the City Little Salt Lake as long as the sun shone upon it." About twenty miles away, the group discovered considerable iron ore.

The following year, in midwinter, another apostle, George A. Smith, pushed into the area with a band of Iron Missionaries.

Shortly after Parowan's founding, Cedar City was established 19 miles away, by "miners and manufacturers" from Wales, England, and Scotland. Stock-raising, rather than mining, however, became their principal occupation.

Some of the valiant pioneers in the history of the Church have helped Cedar City and Parowan reach their present stature. Cedar Fifth Ward alone today enrolls approximately 460 persons in its Sunday School.

Indeed Parowan Stake has much for which to be proud—its history, its present-day surroundings, and its faithful, iron-willed people.

—WENDELL J. ASHTON

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CEDAR FIRST AND FIFTH WARD MEETINGHOUSE

THIS WARD meetinghouse in Cedar City represents much of the life and scenic surroundings of that busy southern Utah center. The exterior walls are like Joseph's coat—of many colors. The richly hued stones in them have been gathered in the vicinity of Cedar, some of the bright blue pieces coming from the north rim of the Colorado River canyon.

Inside, there are carpets made from wool produced in the area, and the interior walls and benches are of native red cedar (Utah juniper) from the surrounding hills. Some of the iron in the hand-made chandeliers was mined nearby.

Iron has figured prominently in the history of Cedar City and Parowan Stake, of which Cedar First and Fifth Wards are a part. During the winter of 1849-50, Apostle Parley P. Pratt led an exploring expedition into what is now Southern Utah. The group located a settlement place on Centre Creek early in 1850, there built a "liberty pole," and Elder Pratt

—more on other side